

CHURCH



RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I.

FLUSHING, N. Y., JULY 24, 1841.

NO. 35.

THE CHURCH RECORD.

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PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY
CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

Historical.

From the Fulham Manuscripts.

A MEMORIAL concerning Sir Edmund Andros,
Governor of Virginia, by Dr. Blair.

CHAPTER II.

*Sir Edmund Andros' conduct with relation to the
College of William and Mary, in Virginia:*

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slights its friends.

§ 2. How he has given nothing himself, and
his friends refused to pay their subscriptions.

§ 3. How great difficulties the College has met
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by the King.

§ 4. How the Blackwater and Pamunkey Neck
were laid open to all mankind.

§ 5. How they threw out a bill (this last Assem-
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§ 6. How they disappoint the Governors of the
College of meetings.

§ 7. How the auditing the accounts of the penny
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§ 8. What contrivances have been to hinder
Governor Nicholson from coming to the college
meetings, with some discouragement to Mr. Blair.

§ 1.

All the common people, even such as are most
incapable of inquiring into the intrigues of State
policy, do observe that Sir Edmund Andros
chooses his friends and favorites only out of such
as are enemies to the College, and that there is
no certain way to lose his favor than by being a
zealous friend to it. Its friends are kept out of all
places of profit in the Government, and turned out
where they were in possession of them. And it is
observed that in the elections of burgesses for the
General Assembly, or in the choosing a speaker
for the House of Burgesses, all the governor's
friends employ their utmost interest to keep out
any one that is a friend to the College, and do
commonly prevail by this very argument: "If
you choose such a one, say they, he is a collegian,
and we shall have a tax for the College.

§ 2.

Notwithstanding his Majesty's express command
to the Governor, (by a letter for that purpose,) that
he should use his utmost endeavors to carry on the

college, and to remove all obstructions of so good
a work; and notwithstanding the many pressing
letters that have been written to him by some of
the most eminent persons both in Church and
State, to persuade him to go heartily into the work,
he shows a stiffness and an obstinacy in opposing
it, that is altogether unaccountable. There has
not been one farthing given to it in his time,
neither by himself nor none of his friends;
nor will they so much as pay the subscrip-
tions they made to it in Governor Nicholson's
time. And their backwardness herein, con-
trary to all common honesty and honor, has
so influenced the rest of the country, (men
being easily persuaded to keep their money,) that
of near 3,000l. then subscribed, there is paid
but about 500, which has been gotten in chiefly
from such places of the country where the gover-
nor and his council did not live to hinder and dis-
courage their payments.

§ 3.

The King had granted to the College 20,000 acres
of land in two several tracts; and because some of
the best of this land had been illegally taken up
by others, the governors of the college, apprehend-
ing that in the surveying of it they might meet
with disturbance from those illegal pretenders,
petitioned the governor and council, that by pro-
clamation, or any other way of information they
thought fit, they would signify the King's grant to
the inhabitants of these places, that so they might
peaceably enter into the same in the name of the
college, according to his Majesty's intentions.
To this petition, it was answered that care should
be taken therein. But after long waiting, there
was no care taken to inform the inhabitants, upon
which the people, (concluding that the governor
was willing enough we should meet with all pos-
sible trouble in taking possession of the said land,)
the consequence was, that upon both those tracts
of land, the college survey was violently stopped
by breaking the chain and carrying away the sur-
veyor's instruments, which obliged the college,
instead of the peaceable possession they expected,
to commence a tedious and expensive suit of law
with those illegal pretenders: which they were
forced at last, for one of the tracts, to accommodate
upon disadvantageous terms, persisting that their
judges (who were this same governor and coun-
cil) were so full of prejudice against them, that
they durst not put it to the hazard of their deci-
sion. And for the other tract of land, which was
the more valuable of the two, the governor, by a
bold stroke before the cause was decided, signed
patents to others for all the good land that was to
be found upon it, and that in such large quantities,
that one of his favorites had no less than 13,000
acres of it in his patent, and another 10,000,

and all the rest very large quantities, expressly
contrary to his Majesty's charter to the college;
for by that charter the college was to have the first
choice. But this was such an intolerable contempt
of the King's authority, that Sir Edmund's friends
in England, in their last letters by the London
Fleet, gave him better advice than to go through
with it. And, accordingly, a little after the arri-
val of that fleet, Sir Edmund prevailed with his
Virginia friends to surrender their patents to him
again, till the land in controversy should be legal-
ly divided, and, in the meantime, left them to
make as good compositions with the governors of
the college as they could.

§ 4.

The college was obliged to make another ad-
dress to the governor and council, wherein they
had as bad success. The occasion was this. The
two tracts of land, viz.: Blackwater and Pamun-
key Neck, (of which the King had given those
20,000 acres to the college,) had been for several
years, by divers orders of council, prohibited
to be surveyed, and till those restraints were taken
off, no surveyor durst go upon them to lay out the
college's land, or to ascertain the bounds of it, in
order to the leasing of it to the tenants: and there-
fore the trustees of the college petitioned the go-
vernor and council to take off the said restraints as
to the land the King had given to the College, and
that two particular surveyors, whom they named,
might be empowered to survey it. In answer to
this petition, they took off the restraint of survey-
ing not only as to the college land, but all other
restraints whatsoever, and so opened the places
not only to us, but to all mankind. The effect of
which was, that immediately every man that
pleased, went and took up land in these places,
and so the college could get no tenants, since eve-
ry man was at liberty to take land in for upon the
same place. Without this, the grant of the said
land to the college would quickly have been of
great value, whereas now it will not for many
years quit the cost the college has been out upon
it.

§ 5.

The last instance I shall give you of a petition
presented by the trustees of the college to the
governor and council, had such fate as was of more
pernicious consequence to the college than all the
rest. It was upon this occasion. We understood
that several people were contriving shifts and
evasions of law, whereby they might avoid paying
of the gifts they had in Gov. Nicholson's time sub-
scribed to the college. One of these evasions was
concerning the time of payment, which by the
subscription, was to be within six months after
the General Assembly of Virginia should make an
act for endowing the said college, and their Ma-
jesties had confirmed the same.

But afterwards the General Assembly (not understanding well the form of such an act for founding and endowing of a college,) took another method, viz.: petitioned his Majesty to grant them a charter, and afterwards added an endowment; which, though it was the same thing upon the matter, yet left some ground for contentious people to make an objection, as if their subscription were not due, because the Assembly themselves did not make the act. Another doubt they raised was, concerning the persons to whom these payments were to be made; for, by the subscriptions, they were to be made to such collector or collectors as by law should be appointed to receive the same. Now instead of making a law to appoint the collectors, the General Assembly recommended to the King several trustees for that and some other affairs of the college, desiring his Majesty to enable them by his charter to take and receive all gifts for the college, which his Majesty accordingly did. Now those people that have no mind to pay, allege that those men are not collectors appointed by law. The governors of the college, to prevent the expense and trouble of law suits with all those contentious people, resolved to put in a bill to the General Assembly, entitled a bill for facilitating the payment of the subscriptions made to the College of William and Mary, in Virginia, by which they hoped to have made short work, and to have got the Assembly to have declared that the said subscriptions were now due, and that the trustees nominated in the King's charter were the loyal collectors. And that it might pass the more safely, they put it first in the upper house, where governor usually sits, and can do what he pleases. We hoped he would have been glad of an opportunity to do such a piece of signal service to the college; for he had not long before received a command from his Majesty vigorously to carry on the college, and to remove all obstructions that might hinder it. But the fate of the bill (which only would have obliged the subscribers to pay in their subscriptions,) was very hard: for it was thrown out by the upper house in the governor's presence, and they would neither make amendments in it, nor put it to the hazard of passing in the house of burgesses. The consequence of which is, that people being encouraged to stand out, will not bring in their subscriptions, and the college is afraid to hazard so great a stake (upwards of 2,000*l.*) in a suit of law before judges that have given so many proofs of their being prejudiced against them, so that the building now is at a full stop for want of money.

§ 6.

The chief revenue of the college, rising from the duty of the penny per pound on tobacco exported out of Virginia and Maryland to the other English plantations. The college has of late a very bad account of this revenue in Virginia, which is occasioned chiefly by the governor's permitting the collectors to make up their accounts clandestinely with the auditor, without appointing a day for a public audit, as used to be yearly appointed formerly. By this means, both the collectors have better opportunity to cheat the college of the said revenue, and the governors of the college incur the displeasure of the honorable the commissioners of his Majesty's customs, who expect from them a copy of all the accounts of the penny per pound fairly audited.

§ 7.

One usual method they have to hinder all college business, is to contrive that there shall not be a major part of the governors of the college present

at their meetings; and then, by their charter, they can do no business. For the whole number of the governors of the college being twenty, and of those, some perhaps gone for England, others living very remote in the country, others detained by sickness, bad weather, or necessary business, to whom the governor joining himself and all his friends, who are likewise generally absent, (as will appear by the college journals,) it is no wonder if it often happens that there are not present 11, which make the major part of the whole.

And when, to prevent this, they adjourn their meetings to such times and places, when and where they are sure to meet with the governor's friends upon other accounts (as to general courts and councils,) then the governor finds fault that they appoint their meetings at such times as hinder the public business of the country.

§ 8.

The governor of Maryland being a constant man at the meetings, and very zealous to promote the business of the college, some extraordinary methods were invented to discourage him in hopes, if that could be done, the rest would not be altogether so resolute to carry on the work. At first Sir Edmund tried to make him weary by dryness and frowns, and asking uncivil questions, demanding the reason how he came to leave his government, or what he had to do in Virginia to amuse the people? But when this would not discourage him from coming, a very strange method was used at last, which it imports the government to be acquainted with, and to resent, as being such an high reflection on his Majesty, if such affronts to his governors as I am going to give an account of do pass unpunished.

There is an handsome young man of that country, one Mr. Daniel Park, who to all the other accomplishments that make a complete sparkish gentleman, has added one upon which he infinitely values himself, that is a quick resentment of every the least thing that looks like an affront or injury. He has learned, they say, the art of fencing, and is as ready at giving of a challenge, especially before company, as the greatest Hector in the town. This Mr. Park, as being a proper tool for his designs, Sir Edmund Andros gained to his interest, advanced him into the council, made him a colonel, and received him into his particular favor. There was no way this gentleman had to merit a place of profit from Sir Edmund, (which he greatly then wanted,) so ready as to exercise his talent upon the governor of Maryland, to whom every one knows Sir Edmund owes a particular grudge and enmity. It was not long before Col. Park, being sufficiently incensed by some near the governor of Virginia that blew the coals, found an occasion to expostulate with the governor of Maryland about a thing which he said he looked upon as a great affront, wherein hardly any man but himself can perceive the least shadow of an incivility or disobligation. It was no more but that the governor of Maryland, among some other letters of news which he had received from his friends, had showed one that he had received from Col. Park, which, containing nothing secret, neither the governor of Maryland nor any body else could see where the harm was in communicating it.

Having told the occasion of the quarrel, I shall briefly and faithfully give an account of the progress of it, it having been my misfortune to be a witness of the whole story. It was about the month of September, in the year 1695, that Col.

Park, having a sword about him much longer than what he commonly travelled withal, (and which, as he afterwards bragged, he had caused to be ground sharp in the point that morning,) came (as was said, from Sir Edmund Andros's house) to Mr. Blair's, at Middle Plantation, where the governor of Maryland then was. Finding the company at breakfast, he said nothing of what he came for till they had risen from the table. After grace, he addressed himself thus to the governor of Maryland. "Captain Nicholson," said he, "did you receive a letter that I sent you from New-York?" "Yes, I received it," said the governor of Maryland. "And was it done like a gentleman," said Col. Park, "to send that letter by the hand of a common post, to be read by every body in Virginia? I look upon it as an affront, and expect satisfaction." "You must go to Pennsylvania then," said the governor of Maryland, "my hands are tied up in Virginia. But if you go hither, you shall have the satisfaction you desire." Says Park, "come out here," and so putting his hand upon his sword, went towards the door. "What," says the governor of Maryland, "is this your way, Mr. Park, of giving challenges before so much company! If you have any thing to say to me, you know always where to find me. I am often in these parts, and you shall never find that I fly the road for you. I am going this very afternoon to Sir Edmund Andros's. But you shall not catch me making any appointments in Virginia."

Upon this, Col. Park begun to insult at a strange rate, and told the governor of Maryland how he used to huff and Hector when he was lord governor of Virginia, but now he had met with his match, he had nothing to say. When he spoke of huffing and hectoring, "That's your part, Mr. Park," said the governor of Maryland. But you would say no more, if my hands were not tied here; half of those words should do. Then he proffered him, if he would go to Pennsylvania, to furnish him with horses, and to defray his charges thither, when Park refused this, he whispered him something in the ear, which was not too low but that the company overheard it. It was something to this purport, that if he would let him know privately at any time he would meet him any where but in Virginia and Maryland. At last he told him that he heard he designed for England: if he would let him know the time, he would ask leave of the king to come home, and meet him in England. By this time Col. Park seemed to be a little pacified, and told the governor of Maryland that he had all the satisfaction that he desired. "You have affronted me," said he, "and I have affronted you: now it lies upon you to demand satisfaction. This was the substance of what then passed, though, as it happens, in passion, things might be spoke more out of place, and the same things repeated oftener than I have now expressed them. On the afternoon of the same day, the governor of Maryland, being to wait on Sir Edmund Andros at his house, (as he never failed to do whenever he came to Virginia about the business of the College), Sir Edmund took occasion to quarrel with him, alleging that he reflected on him in Maryland, and the Sheriff of James's City being present, he ordered him to take the Governor of Maryland into custody. The Governor of Maryland told Sir Edmund Andros that he knew what was their design in all this; that they thought to scare him from coming into Virginia to wait upon the business of the College, but that it should not all do; he would still come and perform his duty in that trust.

After he had been about half an hour in the Sheriff's custody, (though not out of the room all the while) Sir Edmund being afraid of the consequence of imprisoning and detaining one of the King's governors, ordered that he should have his liberty.

Upon both these occasions, Park's challenge and the governor's imprisonment, the Governor of Maryland being aware of the design (which was to provoke him into a passion in which they hoped he would say or do something from which they might take occasion to prohibit him from coming into Virginia) was so calm that he did not seem to be in the least concerned. He resented this last affront of Sir Edmund's no otherwise but by whispering him something in the ear so softly that the company heard nothing of it. After this Col. Park being extremely caressed by the governor, was made collector of the lower district of James's River, in the room of Col. Leer, who died about that time. A little before this Sir Edmund had made Col. Park Escheator of all the lands between James and York rivers, and in conferring this collector's place upon him, he stretched his power to the utmost; for the first collector's place had been promised by the Commissioners of the Customs to Col. Philip Lightfoot, who was now put by to make room for this new favorite. Upon all this Colonel Park, finding that he had got so in with the governor that he could deny him nothing, grew so intolerably insolent that he forgot all common rules of moderation and civility, and carried every thing with an high hand in his violent blustering manner. Upon which, though it is an interruption of the story of the Governor of Maryland, I shall take leave to give an account of another fit of Col. Park's, for Sir Edmund Andros, which happened about this time.

Next to the Governor of Maryland, there was no person he could more merit by affronting than Mr. Blair, who was president of the College, and upon that account extreme kind to the Governor of Maryland, who was so active in carrying it on. But how to vent his spleen against Mr. Blair was not so easy to determine: his gown protected him from challenges, and his reputation was well enough established to secure it from being overthrown by the aspersions of Col. Park's tongue, which was known to talk too much at random to be believed; at last he bethought himself of a way of attacking him in a pretty sensible part, but whether the dishonor turned more upon himself or Mr. Blair, is left to the reader to determine. Mistress Blair, having no pew of her own in the church of that parish where the college now stands in Virginia (to which parish Mr. Blair, as president of the College, had lately removed) was obliged to her good neighbors for their courtesy in allowing her a seat in the church along with them, among the rest, my Lady Berkeley, who was then married to Col. Philip Ludwell, generally invited her to sit in Col. Ludwell's pew. This had continued to be her ordinary station in the Parish Church for about two years, there being a very entire friendship between Col. Ludwell and Mr. Blair. Col. Park was this Col. Ludwell's son-in-law, and by Col. Ludwell's permission had used to sit in the same pew with his lady and children from the time he had married his daughter, but had now for above a year left the church upon a prejudice he took up against the minister, one Mr. Samuel Eburne, for preaching a little too home against adultery, in several sermons wherein he took himself to be reflected on; for he did at that time, and still doth entertain a gentleman's lady, one

Mistress Berry, whom he had conveyed away from her husband in London, in the year 1692, and carried to Virginia along with him, calling her by the name of his cousin Brown; but to have a blow at Mr. Blair, he resolved for one day to lay aside his resentments against Mr. Eburne, and to come to church to pull Mistress Blair out of that pew which for that time (and to give some color of right to that action,) he was pleased to lay claim to as his own; though no such pretensions were heard of before.

Accordingly, about the month of January, in the year 1695-6, he came one Sunday suddenly to Church, and rushing in with a mighty violence, with which he frightened the poor gentlewomen who were in the pew, (without any man to defend them, as fearing no attacks in such a sanctuary,) he seized Mistress Blair by the wrist, and with great fury and violence, pulled her out of the pew in presence of the minister and congregation, who had begun divine service; all the people being extremely scandalised at this ruffianly and profane action. Mr. Blair (though as things then stood he expected no redress,) thought it his duty to represent this to the governor, who, together with his council, considering the matter as they could not justify Col. Park in a thing upon which all the country cried out shame, so was resolved to give Mr. Blair no satisfaction; and therefore, upon hearing of both parties, gave their opinions in these words, that it did not lie before them. At the same time, Col. Ludwell having presented a petition complaining of Col. Park for invading the right and disturbing of Mistress Blair, who sat there at his desire and permission, had the same answer. But to return to the business between the governor of Maryland and Col. Park, the narration whereof has been interrupted by this digression. Col. Park, finding himself so strongly supported by Sir Edmund's favor, to whom his very irregularities (being only works of supererogation in his service,) were very acceptable, went on in a continued course of provocations and affronts to governor Nicholson. He wrote letters to New England and New-York, giving an account how he had challenged him, and that he was so great a coward that he durst not answer him.

And at all the following meetings of the college for above a year after this, the governor of Maryland being always present, Mr. Park contrived generally to give him very abusive language, to which the governor of Maryland made no other reply, but that he knew his hands were tied up in Virginia, but that he should find a time to meet with him elsewhere. Col. Park, perceiving that the governor of Maryland was resolved to make no appointment in Virginia, at a late meeting of the governors of the college, was yet more abusive. It happened thus. The governors of the college being met at Jamestown about the latter end of February last; were a dealing earnestly with Mr. Blair to go home for England to secure Mr. Bayley's legacy, and to do some other business for the college. In the meantime Col. Park, who was utterly against Mr. Blair's going for England, maintained an argument against all the governors of the college who were at that meeting, and were as much for Mr. Blair's going as Col. Park was against it. Among other things which he offered to dissuade them, he told them that if they thought it necessary that one of their number should go, the governor of Maryland was a going, so there was no occasion for Mr. Blair's going too. It being answered it was more than they knew, if the governor of Maryland was a

going for England. He replied, yes, I can tell you, says he, that the governor of Maryland is a going for England; for he has promised to meet me there this shipping.

Upon this the governor of Maryland made answer. Sir, says he, you are mistaken; I promised to ask the King's leave to go for England; but for meeting you, I'll meet you where you will, except in Virginia and Maryland. Upon which Col. Park, with an high and angry tone replied, no sir, said he, you positively promised to meet me in England. It is a lie, said the governor of Maryland, and it is not the first you have told. A lie, says Col. Park, and having a horsewhip in his hand, runs to the governor of Maryland, who was sitting bare headed, and gave him a slash with the horsewhip over the head. The governor of Maryland at this time happened to have no sword or other weapon about him, for he had left his sword in an house where he dined at Jamestown, and to which he designed to return to his lodging at night; but presently flew to Col. Park with his naked fist. There being company enough in the room, they were immediately parted. Upon this the governor of Maryland (as was afterwards known) sent Col. Park a private challenge to fight him in Carolina, which was the nearest government at the distance of little more than a day's journey from Jamestown; but Col. Park, for all his huffing and hectoring in company, was extremely nettled at this, and contrived to have the matter discovered to Sir Edmund Andros, who, by putting him under confinement, took care to keep his skin whole, but contrived no satisfaction for the governor of Maryland.

This Col. Park is now in London, and is so far from being ashamed of this story of the horsewhip, that he owns it in all companies, every where setting out his own courage and the governor of Maryland's cowardice. The received punctilios of honor must restrain the governor of Maryland from making any complaints upon occasions of this nature.

He designs, it seems, some other satisfaction of this spark, and has (as I am told) desired my Lord Duke of Baltimore to intercede with his Majesty, for leave for him to come home. But I hope the King will find a better way to keep up the honor of his governors than by suffering them to be thus exposed to the insults of every rude and unmannerly subject.

An account might be added here of the particular persecutions of other gentlemen that have been friends to the college, particularly of Mr. Blair, whom they have endeavored grossly to misrepresent to my Lord Bishop of London, whose commissary he is in that country.

They have likewise tried to deprive him of his president's place in the college, and to turn him out of his parish of Jamestown, with no less offers to the vestry than that, if they would do it, a minister should found for them gratis.

A most strict inquisition has been held upon his words and actions, and a strange spirit of persecution has upon all occasions appeared for his sake against all his friends, relations, countymen, and acquaintances.

He has been twice suspended from the council without any process or trial; and why Sir Edmund Andros has been so eager to have him out, that the King's express warrant for his continuing there could not preserve him. But I forbear, having, I fear, already expatiated too far upon the subject of this rupture.

Practical Christianity.

EXCERPTA.

TRUE GAIN.

HEREIN is the mercy of God greatly commended unto us, that when He might use no other argument over us, He is pleased to encourage us by our own benefit. "The chief reason of obedience," saith Tertullian, "is the authority of the lord, not the utility of the servant." He made all things for Himself, and might have looked no farther than his own glory. We do so with the creatures which serve us. We labor our oxen, and then we destroy them; first we make them drudge, and then we make them die. But God is pleased to encourage us unto duties by our self-love; commands us to fear Him for our own good; sets the blessing of obedience, and the curse of disobedience, before our eyes. The work of Christianity is a difficult work; there are many enemies, many temptations; Satan and the world resist us without; corruption wrestles and rebels within. But here is the comfort; God's servants work for a Master that remembers all; who looks to their profit as well as to his own honor; who keeps a book for our prayers, a bottle for our tears, a register for them that fear Him; a memorial of but a cup of cold water given to a prophet as a prophet. This is encouragement indeed unto God's service. Christ is willing to put it to this issue—"Though I have a right and a power over you which Satan hath not; I made you, I bought you—he never had title unto you either by dominion or purchase, as I have; but I shall wish you to look to your own interest; see which service is most advantageous to yourselves, mine or his. If he can make you more precious promises; if he can prefer you to greater happiness; if he have an inaccessible crown, an eternal kingdom to bestow on you; if he have shed any blood, laid down any life to purchase blessedness for you; I am willing, where your gain is greatest, there your trade and service be directed. But if my wages be better than his, and my love much greater than his, and my right and authority over you much more than his; not only for love and duty to me, but for your own sakes, limit and confine your negotiations there where your own advantages will be more abundant, and your own comfort more durable and glorious."

We see Christ allows us to eye our own profit in his service. In what sense we may or may not do this, may be briefly thus resolved:—We may not expect profit or advantage as the ultimate end of our obedience; God's glory being simply the supreme of ends in itself, should accordingly be so unto us. Our greatest aim in bringing forth fruit should be, that God may be honored; that whether we live, we may live to Him; or whether we die, we may die to Him. All things are of Him and for Him; therefore all things must be to Him likewise. We must not expect profit and reward as the only reason of our obedience, without which we would not do God any service at all; for this would be a mere mercenary and servile consideration. The chief reasons of obedience are, our subjection to God's authority over us, because He is the Lord; our faith, love, and thankfulness for his covenant of grace, because He is our God. These two are joined in the preface of the Decalogue, "I am the Lord thy God."

We may not expect profit and reward as the fruit of any merit in our services. When we have done all we can, we are but unprofitable servants to God: and therefore He might justly make our

services unprofitable to ourselves. It is matter of comfort, it is not matter of boasting: we may rejoice that there is profit in serving God, but we may not glory of it as any natural or necessary consequent of our service; for grace doth exclude boasting, and the reward is of grace and mercy, not of debt. Our love to God, though it be above our love to ourselves, yet doth not exclude it. So our seeking of God's glory, though it be above all other ends, yet it doth not exclude the seeking of our own happiness. Yet God hath been pleased so graciously to twist, and, as it were, interweave and incorporate these together, that no man can truly aim at the glory of God, but he doth, *eo ipso*, promote his own salvation. Neither doth any man sincerely seek his own salvation but the Lord esteemeth Himself therein glorified by him.—*Bishop Reynolds.*

QUALITY OF CHRIST'S KINGDOM.

THE quality of Christ's kingdom is to be a growing kingdom. Though the original thereof be like a grain of mustard seed, or like Elijah's cloud, to a human view despicable, and almost below the probabilities of subsistence,—the object rather of derision than of terror to the world; yet it groweth into a wideness, which maketh it as catholic as the world. Therefore the prophets express Christ and his kingdom by the name of a branch which groweth up for a standard and ensign of the people,—a branch which grows, but never withers. It hath no principle of death in itself; and though it be for a while subject to the assaults of adversaries, and foreign violence, yet that serves only to try it, and to settle it, but not to weaken or overturn it. The gates of hell, all the powers, policies, and laws of darkness, shall never prevail against the Church of Christ. He hath bruised, and judged, and trodden down Satan under our feet; "He hath overcome the world;" he hath subdued iniquity: He hath turned persecutions into seminaries and resurrections of the Church; He hath turned afflictions into matters of glory and of rejoicing: so that in all the violence which the Church can suffer, it doth more than conquer, because it conquers not by repelling, but by suffering. Christ is a great Lord; hath much more business than all the time or strength of his servants can bring about. He requireth the obedience of every thought of the heart; grace, and edification, and profit, in all the words that proceed out of our mouth; a respect unto the glory of God, in whatsoever works we go about; the whole soul, body, and spirit should be sanctified throughout, and that even to the coming of our Lord Jesus Christ.

So much evil to be avoided,—so many slips and errors to be lamented,—so many earthly members to be crucified,—so much knowledge and mysteries to be learned,—so many vain principles to be unlearned,—so much good to be done to myself,—so much service to be done to my brother,—so much glory to be brought to my Master;—every Christian hath his hands full of work. And therefore Christ expostulateth it as an absurd thing to call him "Lord, Lord," to profess a verbal subjection, and "yet not do the things" which He requires.—*Id.*

MAN BORN TO DIE.

"ARISE and go down," says the prophet Jeremy, that is, say the expositors, to the consideration of thy mortality: a descent with an ascension. Our grave is upward, and our heart is upon Jacob's ladder, in the way, and nearer to heaven. Our daily funerals are some emblems of that; yet we though we be laid down in the earth after, yet we are lifted up upon men's shoulders before. We

rise in the descent to death, and so we do in the descent to the contemplation of it. In all the potter's house, is there one vessel made of better stuff than clay? There is his matter. And of all forms a circle is the perfectest, and art thou loath to make up that circle with returning to the earth again?

Thou must though thou be loath. *Fortasse*, says St. Augustine (that word of contingency, of casualty) "perchance," *in omnibus ferme rebus præterquam in morte locum habet*. "Perchance hath place in all human actions excepting death." He makes his example thus:—Such a man is married; where he would, or at least where he must, where his parents or his guardian will have him. Shall he have children? *Fortasse*—says he, they are a young couple, perchance they shall. And shall those children be sons? *Fortasse*—they are of a strong constitution, perchance they shall. And shall those sons live to be men? *Fortasse*—they are of healthy parents, perchance they shall. And when they have lived to be men, shall they be good men; such as good men may be glad they may live? *Fortasse*, still. They are of virtuous parents, it may be they shall: but when they are come to that *Morientur*, shall those good men die? Here, says that Father, the *fortasse* vanishes; here it is, *omnino, certo, sine dubitatione*—"infallibly, inevitably, irrecoverably" they must die. Doth man not die even in his birth? The breaking of prison is death, and what is our birth but a breaking of prison? As soon as we were clothed by God, our very apparel was an emblem of death. In the skins of dead beasts he covered the skins of dying men. As soon as God set us on work, our very occupation was an emblem of death. It was to dig the earth; not to dig pitfalls for other men, but graves for ourselves. Hath any man forgot to-day that yesterday is dead? And the bell tolls for to-day, and will ring out anon; and for as much of every one of us, as appertains to this day. "We die every day, and we die all the day long; and because we are not absolutely dead, we call that an eternity, an eternity of dying," says St. Jerome. And is there comfort in that state? Why that is the state of hell itself, eternal, dying, and not dead.

But for this there is enough said by the moralists; for this death is merely natural, and it is enough that the moralist says, *Mors, lex, tributum, officium mortalium*. First, it is *lex*, you were born under that law, upon that condition to die. So it is a rebellious thing not to be content to die; it opposes the law. Then it is *tributum*, an imposition which nature, the queen of this world, lays upon us, and which she will take when and where she list; here a young man, there an old man; here a happy, there a miserable man; and so it is a seditious thing not to be content to die; it opposes the prerogatives. And lastly, it is *officium*: men are to have their turns, to take their time and then to give way by death to successors; and so, not to be content to die, opposes the frame and form of government. It comes equally to us all, and makes us all equal when it comes. The ashes of an oak in the chimney, are no epitaph of that oak; to tell me how high or how large that was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too: it says nothing; it distinguishes nothing. As soon as the dust of a wretch whom thou wouldst not, as of a prince whom thou couldst not look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of the churchyard into the church, and the man sweeps out the

dust of the church into the church-yard, who will undertake to sift those dusts again and to pronounce, This is the patrician, this the noble flour, and this is the yeomanly, this the plebeian bran? So is the death of Jezebel expressed; They shall not say, This is Jezebel; not only not wonder that it is not, pity that it should be, but they shall not say, they shall not know, This is Jezebel.—*Dr. Donne.*

Ecclesiastical Intelligence.

NEW-HAMPSHIRE.

From Bishop Griswold's Address to the Convention of New-Hampshire, we give the following extracts:

"On Tuesday, of last week, I left Boston at 7 A. M., and in twelve hours arrived at Drewsville, which caused me to reflect on the astonishing improvements in the rapidity and other facilities of travelling, since the commencement of my episcopal visitations. Had these facilities been as great through the whole of my ministry, they would have saved me very many days and weeks of tedious travelling. They come too late to be of much benefit to me personally: but they will greatly facilitate the visitations of my successors in the office. With these helps, our bishops may, with much less inconvenience, have each one the charge, or rectorship, of a parish, which, in dioceses not very large, is, for several reasons, to be desired; and, especially, to ease the burden of their maintenance, and to cause them to be more constantly and unremittingly exercised in the preaching of the gospel, which is eminently the duty of those who claim to be the successors of the apostles of Jesus Christ. We naturally incline to indolence of body and mind, and need some constant stimulus to activity.

"These vast improvements of travelling, by land and by water, and facilities of national intercourse, are constantly preparing the way for the more extensive and general spread of the gospel, and are among the most remarkable signs of the present time. They point to the fulfilment of prophecy, and indicate the approach of that triumphant period, when the Jews shall be converted, the fulness of the Gentiles come in, and all the ends of the world shall see the salvation of our God.

"On Wednesday of the last week, we had service in the church in Drewsville, when I preached, and to two persons administered confirmation. The next day, in company with the Rev. Mr. Livermore, I proceeded to Charlestown, where we were met by the Rev. Mr. Smith, who read prayers, after which I delivered a discourse. Those two parishes continue small; but in the former of them we had a congregation which nearly filled their little church. The Rev. Dr. Chase, of Bellows Falls, with a considerable number of his parishioners, attended the service, and added much to the pleasantness of the occasion. For the Episcopalians of Vermont, who formerly appertained to my pastoral care, I shall, I trust, while my life continues, retain a grateful and deep affection, and to meet with them rejoices my heart. We have a few worthy and pious friends who still attend our services in Charlestown, and it will be a subject of deep regret, if these services must be discontinued.

"On Friday, the 25th, I preached twice in the east church in Claremont; nine were confirmed.

"The Rev. Mr. Parker, who resides in Woodstock, Vermont, in his disinterested exercise of his ministry, has, during the last few months, occasionally extended his labors to a village in Plain-

field, which is four or five miles north of the church in Cornish. His services there appear to be well received and much blessed. Through his instrumentality, an Episcopal parish has been recently organized, and the present prospects are that a respectable church may be permanently established there. They are allowed, in part, the use of a neat and convenient house for religious worship. On Saturday last, in company with the Rev. Mr. Smith, I visited that place, where we had the pleasure of meeting our brother Parker; and, in the afternoon, we had service, conducted by the Rev. Mr. Smith; and I endeavored, in a discourse, to give them some instruction respecting the doctrines and views of our church, our claim to primitive truth and order, and the reason of the hope that is in us. Four persons came forward to confirmation, giving to a large and attentive congregation, chiefly strangers to that apostolic rite, an opportunity of seeing it administered. The impression made upon the audience, we may hope, was favorable. Mr. Parker's success in that place shows what might be done in other places, by judicious missionary effort; by laboring for the Lord's sake among the people, seeking not theirs but them.

"Sunday morning, I preached in Cornish: and, though the weather was unfavorable, the congregation was the largest that I have ever seen in their church. Three only were confirmed. The parish appears to be rising from its low estate, and the establishment of another at Plainfield, in its vicinity, will be likely to strengthen, rather than weaken, the older one.

"In the afternoon of the same day I preached in Claremont, in the west church, and confirmed seven persons. Though the weather was very rainy, I met there the largest congregation that I have seen, during my present tour. It varied but three days from being just thirty years since I first officiated in that house, and confirmed sixty-three persons. It was the third church that I visited, after my ordination to the episcopate, and the first time that I administered confirmation. I have officiated in it almost every year since, and generally the congregation has been large. Its location is delightful; it is surrounded, in all directions, by a considerable population, and, what is most worthy of consideration, excepting a small Romish chapel, which is seldom opened, it is several miles, in every direction, from any other house of worship."

"Yesterday, and the day preceding, I preached in Hopkinton: one only was confirmed.

"Our venerable brother of Holderness has, for many months, been unable to officiate, and except some active missionary is sent thither, our church in that place will cease to be.

"There is still left reason to hope that our church in Salmon Falls may hereafter be revived. The sooner you can have a bishop, of a truly apostolical character and a Christian spirit of piety and zeal, to live and labor as an apostle among you, and become a bond to unite you all in one brotherhood, the better, in all human appearance, will it be for the church in this diocese.

"I have no doubt but that with suitable exertions of pious zeal and a missionary spirit, our church may be advanced as fast in this as in any other of the New England States. But little can be effected without united zeal and persevering efforts. Our success will be much in proportion to our pious labors in the Lord's work. If we sow little we shall reap but little. If others labor more abundantly than we, greater, as indeed we

see, will be their success. We need more of the spirit of David when he said to Araunah, 'Nay, but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God with that which doth cost me nothing.' We are apt to judge as the disciples did when the precious ointment was poured upon the Saviour's head, that it was waste; that it had better be sold for money and given to the poor. The Lord approved of what the woman had done, and promised that wherever the gospel shall be preached in the whole world, what she did shall be told for a memorial of her. Very many seem to consider as *waste* what is devoted to religious use. But when it is judiciously bestowed, according to the will of God, no offering is more acceptable to him, or more blessed to ourselves, or more useful to mankind. The Lord has promised to honor those who honor him with their substance. Neither *the poor* nor the rich can live by bread alone.

"There is much in the signs of the present time to encourage and to animate the Christian. For though opposition to the gospel is waxing bold, and false doctrine, corrupt religion, and infidelity, seem to be gaining strength, yet from the prophecies now in fulfilment, and from other indications, we have reason to believe that it is the struggle of the adversary, seeing that his kingdom is in danger, and fearing that his time may be short. The Lord's time to favor Zion is, we may hope, at hand, and that he will ere long have the utmost parts of the earth for his possession. We, especially, as Episcopalians, have cause to be of good comfort. From daily experience we have assurance that the Lord is with us, and that he delights to bless and to prosper our *faithful* labors. Obstacles in our way have been removed, and prejudices and bigotry are much diminished. Such are the advantages of sound doctrine, scriptural worship, and primitive truth, which, through the Lord's goodness, we possess, that I may well repeat, what I have in times past said, that 'no Christians on earth can labor faithfully in the Lord with more encouragement than we, or with better assurance of success.' If we are inspired with evangelical zeal; if we are faithful, not only in season, but *out of season*, to preach Jesus Christ and him crucified, and contribute freely of our time and 'substance' to the support of the gospel ministrations, our churches will still more rapidly increase in piety and numbers.

"But we are in much peril not only of lukewarmness, but of divisions. The adversary, who has been so successful in dividing other denominations of Christians around us, is now assailing our own ranks with alarming indications of success. Our safety is in adhering steadfastly to that orthodox foundation on which we stand; in holding fast that form of sound words, that system of theology purified from whatever is corrupt and unscriptural, and retaining all that truly appertains to the religion of Christ, which has been so happily adopted by the Protestant Episcopal Church in these United States. Experience has shown that this is a sure foundation on which the pious soul can find rest; and great will be the peril to the union and prosperity of this church in turning 'to the right hand or to the left.'

In this, my present journey, I have been much reminded of times long past and gone. Many years, with all their months, and weeks, and days, have passed away since my pastoral connection with the churches and my first visits to the parishes of this diocese. The older congregations, however, are not exactly the same. Many brethren,

beloved in earlier days, I look for in vain. They who were then young, are advanced to middle life. Some then active are now old, and the most of those who were then old, with many others, have fallen asleep. I see the streets in which they walked, the fields in which they labored, the houses where they dwelt, but them, the friends beloved, I see no more. Why I am thus spared, while so many younger and better are taken away, the wise God only knows.

At my time of life I must be in continual expectation that the day will soon come, and perhaps is now come, when 'all you among whom I have gone preaching the gospel shall see my face no more.' Happy would it be, if with St. Paul I might add, 'I am pure from the blood of all men; I have not shunned to declare unto you all the counsel of God.' This, it is hoped, I may say with him, that 'I came not to you with excellency of speech or of (human) wisdom, declaring unto you the testimony of God.' In weakness and in fear, and with plainness of speech, I have generally endeavored to inculcate those momentous truths which most concern our common salvation. And permit me, in the words of the same apostle, to exhort you to 'let your conversation be such as becometh the gospel of Christ, that whether I come and see you, or else be absent, I may (while my life is continued) hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel.'

ALEXANDER V. GRISWOLD.

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County. Friday, July 9, in the chapel of St. Ann's Hall, Flushing, confirmed 13 members of that institution.

Saturday, July 10, confirmed 9 students in St. Paul's College, College Point, in the chapel of that Seminary.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixth Sunday after Trinity, July 18, 3 P. M., Cold Spring, Putnam county.

Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing, Dutchess county, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Catskill, Greene county, Consecration A. M., Confirmation P. M., Friday, 13, Saratoga Springs, Saratoga county. Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, Columbia county. Institution A. M., Confirmation P. M. Tuesday 17, Christ Church, Poughkeepsie, Dutchess co. 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, Putnam county, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, A. M., Pawlings, Dutchess county. St. Bartholomew the Apostle, Tuesday, 24, North Salem, Westchester county. 25, Somers. 26, Bedford. Saturday 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

Bishop Onderdonk has received from the Wardens of Bethesda Church, Saratoga Springs, Saratoga county, the canonical certificate of the election of the Rev. William F. Walker, to the Rectorship of that church.

The Rev. John S. Stone, D. D., having removed into this Diocese from that of Massachusetts, and been here received, has changed accordingly his canonical residence.—*Churchman.*

PENNSYLVANIA.

ORDINATION.—On Sunday, July 11th, in All Saints' Church, Lower Dublin, Philadelphia co., Mr. James Loyd Breck, an alumnus of the General Seminary, was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer by the Rev. F. W. Beasley and the Rev. Mr. Germain, of N. J. Sermon by the Bishop, the candidate presented by the Rev. Mr. Beasley, the rector of the Church.

On the same occasion, *fourteen* persons were confirmed.—*Ep. Rec.*

The "Banner of the Cross" is now under the editorial direction of the Rev. John Coleman; the late editor having retired by reason of "the pressure of his professional engagements."

MARYLAND.

We have received a copy of the Journal of the Maryland Convention. In addition to the notice already given in our columns, the sum of the services rendered by the Bishop is as follows:

Consecrated four churches.

Ordained one deacon and four priests.

Instituted one rector.

Confirmed, at 49 times, 446 persons.

Baptized eight infants and six adults.

There are fourteen candidates for Orders in this Diocese.

In allusion to the death of Dr. McElhiney the Bishop says of him, and justly so, that he was a "noble-hearted, honest, upright man; the humble single-minded Christian; the ardent, zealously devoted minister of the Gospel of salvation and servant of the Church of his Redeemer; how shall I express the sense of bereavement with which all the Diocese (for the whole Diocese knew, and, for good reason, loved him,) is yet smarting? A truer soldier never bore the banner of the cross, a steadier servant never ministered in the Saviour's household. He died a martyr to his zeal, in the prosecution of the task committed to him, as agent for the collection of a fund for the support of the Episcopate, by the Diocesan Conventions of '39 and '40, after having gone through more than two-thirds of the whole work, with an energy, diligence and complete success in the accomplished portion, that outstripped the most sanguine anticipation of the warmest friends of the undertaking. To him, under God's blessing, Maryland will owe, what has as yet no precedent nor anything approaching to rivalry in the history of the Church in these United States, a competent endowment for the maintenance of her bishop, made within her own limits, by the zeal and liberality of her own sons, in a single year. No monument of perennial brass would perpetuate his memory half so effectually or so nobly. But his own parish best appreciates that memory. There, the well filled church, filled notwithstanding its dimensions, disproportioned to the slender population of the venerable city it has so long adorned; the well ordered and well taught congregation; and the parish left in a state of prosperity, spiritually and temporally, that affords the best security of a competent successor;—these best speak his praise. You knew him, brethren, and I need say no more."

FOREIGN.—ENGLAND.

BERKSHIRE.—The ceremony of laying the first stone of Shaw new church, near Newbury, took place on the 1st of June, in the presence of a large number of spectators. The procession to the spot left the rectory, headed by the rector and

several of the clergy in their robes; the rector, after delivering a suitable address, performed the ceremony of laying the first stone.

A memorial having been presented to the Queen through Sir H. Wheatley, in behalf of the fund for providing a clergyman's house for the new district at Knowl Hill, Berks, her Majesty was graciously pleased to give the munificent donation of fifty guineas.

DEVONSHIRE.—Her Majesty the Queen Dowager has directed to be forwarded to the Rev. Thos. Young, Incumbent of Salcombe, the sum of 10*l.* as a contribution from her Majesty, towards the erection of a new church at that place.

DURHAM.—The Hon. and Rev. Gerald Wellesley has given the sum of 200*l.* towards the erection of Deptford new church, Durham. The Bishop of Durham has subscribed 100*l.*, and Viscount and Viscountess Chelsea, and Viscount Dungannon are handsome contributors to the same laudable object.

ESSEX.—On Whitsunday, a chapel was opened under the sanction of the Lord Bishop of London, at Chigwell-row. It has been constructed under the roof of a large barn, capable of containing two hundred persons, on the verge of the Hainault Forest, two miles distant from the parish church, or any other church in its vicinity, with a population of 3 to 400 cottages surrounding it.

Sir H. Mildmay, Bart. and Lady Mildmay have given a piece of land for the site of a new church at Springfield. Sir J. T. Tyrell, Bart, M. P., Sir W. Beauchamp, and Lady Procter, have given donations of 20*l.* each towards defraying the expenses of the erection of the building; and Mrs. and Miss Bramston have contributed 75*l.* in furtherance of this desirable object.

KENT.—His Grace the Archbishop of Canterbury, consecrated the new church at Dunkirk on June 17th, in the presence of Lord Sondes and a great number of the leading clergy of the county.

LANCASHIRE.—*St. Thomas' Church, Lydiate, Parish of Halsall.*—This new church, to which the patron of the living of Halsall, R. B. H. Blundell, Esq., has contributed the munificent sum of 500*l.*, has been built at Lydiate Cross, and affords accommodation for the inhabitants of the townships of Downholland and Lydiate. The church is a plain, yet handsome edifice, for 500 persons, 200 sittings being free.

John Gladstone, Esq., Fesque, who recently built a church at his own cost in Leith, is now about to build another church in Liverpool, to contain 1,000 sittings, 100 of which are to be free for the accommodation of seamen, and 50 for the aged and infirm poor. The endowment from the worthy gentleman will be 2,000*l.*, which it is expected will produce 100*l.* per annum. The church is to be lighted with gas, and, including the price of the land, (about 1,300*l.*,) the whole cost will be 5,000*l.* It is Mr. Gladstone's intention to build a house for the minister, with two schools for the children of the neighborhood.

The patronage of the parish church of Farnworth and Kersley, near Bolton, Lancashire, has lately been purchased by the Hulmeian trustees, and the living endowed by them with 3,000*l.* In furtherance of the same object, the munificent sum of 1,000*l.*, has been contributed by T. B. Crompton, Esq., of Farnworth, in addition to his numerous other benefactions to the place.

On Saturday, June 12th, while the Bishop of Chester was holding a confirmation at Wigan church, an alarm was given that one of the galleries was giving way, and in the rush from the

edifice, an aged female was squeezed to death, and several other persons severely injured.

The subscriptions for providing additional churches in Manchester amount to the sum of 46,000*l*.

Lord Wilton has contributed the very munificent sum of 600*l*. in aid of the funds of the Manchester and Eccles Church Building Society.

MIDDLESEX.—*The Queen Dowager*.—In addition to the munificent donation by her Majesty the Queen Dowager, of 2,000*l*. to "The Colonial Bishops' Fund," we have been informed that her Majesty, hearing of the exhausted state of the funds of "The Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels," has most graciously announced her intention of contributing to that society the liberal donation of 500*l*.

On Sunday, May 30, the newly appointed Bishop of Sodor and Man (Dr. Short) was consecrated at her Majesty's chapel-royal, Whitehall. The Rt. Hon. Sir Robert Peel, and a great number of the nobility who usually attend the chapel, were present.

The Archbishop of York has made the handsome contribution of 1,000*l*. to the Colonial Bishops' Fund. Among the other recent noble donors are, the Duke of Northumberland, 500*l*.; Bishop of Chester, 200*l*.; Bishop of Clogher, 200*l*.; Bishop of Lincoln, 200*l*.; Lieut. General Thornton, 100 guineas; Earl of Onslow, 100*l*.; Lord Calthorpe, 100*l*.; Sir Robert Harry Inglis, Bart., M. P., 50*l*.; Lieut. General Sir Andrew Barnard, 25*l*.; the Earl of Jermyn, M. P., 25*l*.; and the Dowager Lady Mordaunt, 25*l*.

NORTHAMPTONSHIRE.—The Lord Bishop of Peterborough concluded a tour of confirmation throughout Northamptonshire and Rutlandshire, on the 12th ult., and during his progress confirmed 6777 persons.

NOTTINGHAMSHIRE.—*Nottingham*.—*Church Extension*.—The first stone of a new parish church, to be built at Lenton, near Nottingham, was laid on June the 18th, by Mr. Wright, with the usual religious ceremonies, which were conducted by the Rev. G. Brown, M. A., Vicar of Lenton, and the Rev. C. Plumtre, M. A., rector of Claypole. A new national school, adjoining the intended churchyard, is also erecting. Lenton is a vicarage in the gift of the crown, containing 4,900 inhabitants, chiefly poor; and the old church, which is incapable of enlargement, affords accommodation for no more than 210 persons. The necessary funds are raising by voluntary contributions, of which Mr. Wright, of Lenton Hall, has subscribed the liberal sum of 2,000*l*. (exclusive of the value of the site (800*l*.) which he has also given;) the Misses Wright, 500*l*.; Mr. J. Smith Wright, 150*l*.; Mr. Smith, (high sheriff for Nottinghamshire,) 100*l*.; Miss Evans, 100*l*.; Mr. H. Gally Knight, M. P., 100*l*.; Mr. Hannay, 50*l*.; Mr. Fisher, 50*l*.; Mrs. Killingsley, 50*l*.; Rev. C. Plumtre, 50*l*.

The first stone of a new church was also laid a few weeks ago at Carrington, a large village near Nottingham; to which good work an unknown donor has contributed 500*l*., and the respected family of the Wrights, 650*l*., the site being also given by Mr. Ichabod Wright, of Mapperley. An elegant new church is now building in Nottingham, and will be ready for consecration in August next; and during the last eighteen months a new church has been opened at Snenton, a populous parish adjoining Nottingham; and the interior of the ancient church of St. Mary, in this town, has

been altered and enlarged so as to afford accommodation for 2,000 persons, being an increase of 600 above the number who could formerly worship within its walls. These facts serve to prove that the important duty of extending the ministrations of our apostolic Church is not neglected in this neighborhood.

SUSSEX.—*Horsham*.—On the 10th of June, the new church in this place, dedicated to St. Mark, was consecrated by the Bishop of Chichester. The church is a very handsome building in the pointed Gothic style. There is ample accommodation for the poor, there being about 500 free sittings, and as many private.

YORKSHIRE.—The Hon. Sidney Herbert, M. P., is erecting a new church at Wilton, at his sole expense.

The National Intelligencer says:—"It will interest the Christian public to know that information has lately been received by the government, that Dr. Bunsen, the Prussian Minister to the Swiss confederation, transmitted, some time since, a memoir to his sovereign upon the condition of the Christian populations in Syria, urging the necessity of embracing the favorable occasion (presented by the *concert* of the European Powers, including France, in the settlement of the Turco-Egyptian question) of granting them effectual and permanent protection on the part of the great Christian Powers against Mohammedan oppression; and that the King was so forcibly struck with the views presented in this paper, that he caused a circular note to be transmitted to the other four Powers, inviting them to concert with Prussia the means of accomplishing this benevolent purpose. It is stated that Dr. Bunsen has been charged with a special mission to the court of London on this subject; and we noticed, some time ago, as probably growing out of this, a declaration by Lord Melbourne, in the House of Lords, that the government of England had under its consideration the propriety of adopting measures for the protection of the Syrian Christians. It was further said, on that occasion, that the forms of worship in use among the Syrian Christians much resembled those of the Church of England."

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XXIII.

HABINGTON.*

William Habington is introduced among the writers of characters for one felicitous portrait, rather than for a brilliant gallery. He has written few pieces of the characteristical kind, and these of but moderate value, but one of them is a gem, and so appropriate to the character of this journal, as to induce us to extract it entire. Furthermore, though he wrote much less in prose than in verse,

* The following account of Habington, we extract from a notice by Southey, in his selection of British Poets. "This amiable man, and irreproachable poet, was born at Haidlip, in Worcestershire, on the 5th of November, 1605, — a most memorable day in the history of the Habington family; for they were Papists. The discovery of the gunpowder plot is believed to have come from his mother; and his father, who had been six years imprisoned for his supposed concern in Babington's conspiracy, was condemned to die for concealing some of the gunpowder traitors in his house. Whether or not he had actually been so far implicated in their legal guilt, is not certain; but he owed his pardon to the intercession of his brother-in-law, Lord Morley. They were a wealthy family. William was educated in the Jesuit college at St. Omer's, and afterwards at Paris, in the hope that he might enter into that society. But he preferred a wiser, and better, and happier course of life; and, returning to his own country, married Lucy, daughter of William Herbert, first Lord Powis, the Castara of his poems. He died when he had just completed his fortieth year."

Habington succeeded to greater advantage in the former department; as some fine poets have, both before and since his time. In the past generation of English authors, Lamb and Hunt are notable instances, having immeasurably surpassed their poetic attempts in their prose essays. In our own country, at the present day, Dana affords an example of equal excellence in both forms of composition; the Buccaneer and Paul Felton could not be improved, and each is complete of its kind. Mr. Willis, too, in his light, sparkling letters and tales, is very far in advance of the identical gentleman in his versified pieces. The verse of Habington, we should judge from a cursory inspection, to be delicate but weak, exhibiting rather purity of sentiment, than boldness or vigor of imagination. Writing eternally to his wife, before and after marriage, he fell into a species of affectionate monotony, and the delicacy of his subject tended to beget in him a certain fastidiousness of thought and expression. This ensures correctness and propriety, (not the virtues of that period, and consequently rarer,) but it checks, perhaps, the free play of the faculties.

The muse of Habington, except in his sacred pieces, was his mistress and faithful wife. She was to him almost a living goddess. He drew his inspiration from no ideal source, nor paid his vows to imaginary beauty. Mrs. Jamieson, in her *Memoirs of the Loves of the Poets*, devotes a chapter to Habington, of whose Castara she observes, that it was "one of the most elegant monuments ever raised by genius to conjugal affection." Our author was a poetic lover, (such have appeared from time to time, and, indeed, no true lover is prosaic, since the passion itself is but one form of poetry;) but Habington was more—a poetic husband. In this rare character, he forms one of a very small class, of which, in the whole range of English literature, we can recollect but four prominent instances—Dr. Donne, Lord Lyttleton, Parnell, and Robert Burns.

Nearly the whole body of Habington's poetry, certainly two thirds of it, is devoted to this one object. He is a sort of English Petrarch, with the difference of a better fortune. No repining marks his verse; he was a successful suitor and a happy man. As a favorable specimen (the most so we could discover,) of Habington's elegance and purity, we subjoin a delightful little poem.

TO ROSES IN THE BOSOM OF CASTARA.

Yee blushing virgins happie are
In the chaste nursery of her breasts,
For hee 'd profane so chaste a fair,
Who ere should call them cupid's nests.

Transplanted thus, how bright yee grow,
How rich a perfume doe yee yeild?
In some close garden, cowslips so
Are sweeter than i' the open field.

In those white cloysters live secure
From the rude blasts of wanton breath,
Each houre more innocent and pure,
Till you shall wither into death.

Then that which living gave you roome,
Your glorious sepulcher shall be:
There wants no marble for a tomb,
Whose brest hath marbled been to me.

The prose of this sweet poet is firm and closely woven. We quote this character, the one we alluded to in the first sentence, not only as a literary specimen, but more particularly as "a delightful portrait of sincere and tolerant piety."

It is entitled, "A Holy Man."

"A holy man is only happy. For infelicity and sin were born twinnes; or rather like some prodigie with two bodies, both draw and expire the same breath. Catholique faith is the foundation on which he erects religion; knowing it a

ruinous madness to build in the ayre of a private spirit, or on the sands of any new schisme: His impietie is not so bred as to bring divinity down to the mistake of reason, or to deny those mysteries his apprehension reacheth not. His obedience moves still by direction of the magistrate: and should conscience inform him that the command is unjust; he judgeth it nevertheless high treason, by rebellion to make good his tenets; as it were the basest cowardice by dissimulation of religion to preserve temporal respects. He knowes humane policie but a crooked rule of action; and therefore, by a distrust of his own knowledge, attaines it; confounding with supernaturall illumination, the opinated judgment of the wise. In prosperity he gratefully admires the bounty of the Almighty giver, and useth, not abuse, plenty; but in adversity he remains unshaken, *and like some eminent mountain, hath his head above the clouds.* For his happinesse is not meteor-like, exhaled from the vapors of this world; *but shines a fixt star, which, when by misfortune it appears to fall, only casts away the shinie matter.* Poverty he neither fears nor courts, but cheerfully entertains; imagining it the fire which tries vertue; nor, how tyrannically soever it usurpe on him, doth he pay to it a sigh or wrinkle; for he who suffers want without reluctance, may be poor, not miserable. He sees the covetous prosper by usury, yet waxeth not leane with envie; and when the posteritie of the impious flourish, he questions not the divine justice; for temporal rewards distinguish not ever the merits of men and who hath been of counsel with the Æternall? Fame he weighs not, but esteemes a smoake, *yet such as carries with it the sweetest odor, and riseth usually from the sacrifice of our best actions.* Pride he disdaineth, when he finds it swelling in himself; but easily forgiveth it in another; nor can any man's error in life make him sin in censure, *since seldom the folly we condemn is so culpable as the severity of our judgment.* He doth not malice the overspreading growth of his equals; but pitties, not despiseth, the fall of any man. Esteeming yet no storm of fortune dangerous, but what is raised through our own demerit. When he looks on others vices, he values not himself virtuous by comparison, but examines his own defects, and finds matter enough at home for reprehension. In conversation, his carriage is neither plausible to flattery, nor reserved to rigor; but so demeans himself as created for societie. In solitude, he remembers his better part is angelicall, and therefore his mind practiseth the best discourse, without the existance of inferior organs. Lust is the basiliske he flies, a serpent of the most destroying venom, for it blasts all plants with the breath, and carries the most murderous artillery in the eye. He is ever merry, but still modest, not dissolved into indecent laughter, or tickled with wit, scurrilous or injurious. He cunningly searcheth into the virtues of others, and liberally commends them; but buries the vices of the imperfect in a charitable silence, whose manners he reforms not by invective, but example. In prayer, he is frequent, *not apparent;* yet as he labors not the opinion, *so he fears not the scandal of being thought good.* He every day *traveles his meditations up to heaven, and never finds himself wearied with the journey;* but when the necessities of nature returne him doune to earth, he esteemes it a place he is condemned to. Devotion is his mistress, on which he is passionately enamored; for that he hath found the most soveraign antidote against sinne, and the only balsome powerful to

cure those wounds he had received through frailty. *To live, he knowes a benefit, and the contempt of it ingratitude, and therefore loves but not doats on life.* Death, how deformed an aspect soever it wears, he is not frighted with; since it not annihilates, but unclouds the soule. He therefore stands every moment prepared to dye; and though he freely yeelds up himself, when age and sickness summon him, yet he with more alacritie puts off his earth, when the profession of faith crownes him a martyr." J.

THE CATALOGUE OF ENGLISH BOOKS, just published by D. Appleton & Co., comprises a choice collection of works in almost every department of general literature and popular science. The classification is executed with considerable care, and displays a knowledge of books such as every publisher and bookseller ought to possess, but which very few really can boast. The same house has sent us a neat reprint of the Lectures on Spiritual Christianity, by Isaac Taylor, from their own press, and which we may take occasion to notice at another opportunity. We insert some extracts in this number.

Anthology.

COLERIDGE.

Like some full tree that bends with fruit and leaves,
While gentle wind and quivering descant weaves,
He met the gaze; with sibil eyes, and brow
By age snow-clad, yet bright with summer's glow;
His cheek was youthful, and his features played
Like lights and shadows in a flowery glade.
Around him flowed with many a varied fall
And depth of voice, 'mid smiles most musical,
Words like the Seraph's when in Paradise
He vainly strove to make his hearers wise.
In sore disease I saw him laid,—a shrine
Half-ruined, and all tottering, still divine.
Mid broken arch and shattered cloister hung
The ivy's green, and wreaths of blossom clung;
Through mingling vine and bay the sunshine fell,
Or winds and moonbeams sported round the cell.
But o'er the altar burnt the heavenly flame,
Whose life no damps of earth availed to tame.
And there have I swift hours a watcher been,
Till all beyond appeared a vast Inane,
Yet all with deeper life revived again;
And Nature woke in Wisdom's light, and grew
Instinct with lore that else she never knew,
Expanding spirits filled her countless forms,
And truth beamed calmly through chaotic storms,
Till shapes, hues, symbols, melted all in air,
And 'mid the hush of silence God was there.
O! Heart that like a fount with freshness ran,
O! Thought beyond the stature given to man,
Though many an error marked thy page of Time,
Yet Faith remedial made the tale sublime.
With all the poet's fusing kindling blaze,
And sage's skill to thread each tangled maze,
Like some fair Grecian Shape thou meet'st the view,
And bear'st the sunlike torch, and subtle clew;
Yet more than these the Christian's Crown is thine,
Where Love, Trust, Hope, and Peace, unfading shine.
This wearing, enter God's supernal dome
And reach at last thy fair ideal home.
Enough for us to follow from afar,
And joyous track thy clear emerging Star.

JOHN STERLING.

THE POWER OF WORDS.

BY L. E. L.

'Tis a strange mystery, the power of words!
Life is in them, and death. A word can send
The crimson color hurrying to the cheek.
Hurrying with many meanings; or can turn
The current cold and deadly to the heart.
Anger and fear are in them; grief and joy
Are on their sound; yet slight, impalpable:
A word is but a breath of passing air.

DEATH.

O, what is it to die? It is to break
The chrysalis of time, and, born anew,
Open the pinions of the ransomed soul
In atmosphere Elysian. 'Tis to cast
This mortal off for immortality.
It is to leave the sorrows of this world
As a free bird, delighted, and to wing
A joyous flight to blessedness. It is
To take a spiritual image and ascend,
Through unknown regions, to unfathomed worlds,
To hold high converse with the mighty dead—
'Tis to depart from this precarious scene,

Where life is bounded, and its little span
Measured by moments—where the material world
Marks transient days and seasons, and to go
Where time has never wandered, where long years
Dwindle to moments, and a moment grows
Into the length of ages; where the past
And future meet, in one eternal present.

"DEAR GIFTS."

BY L. E. L.

Life's best gifts are bought dearly. Wealth is won
By years of toil, and often comes too late:
With pleasure comes satiety; and pomp
Is compassed round with vexing vanities:
And genius, earth's most glorious gift, that lasts
When all beside is perished in the dust—
How bitter is the suffering it endures!
How dark the penalty that it exacts!

Topics of the Times.

NEW-ENGLAND UNITARIANISM.

From the Boston Quarterly Review, we quote the following paragraphs on this important subject. As such, and as evincing the spirit of the age, we conclude a consideration of this topic to fall properly under the head of 'Topics of the Times.'

The writer, Mr. Brownson, (formerly an Unitarian clergyman) is at present, though radical to an excess in his democratic doctrines, nevertheless one of the boldest thinkers and most forcible writers in this country. So strong a protest against Unitarianism, from such a source, is worthy of our attention.

"We would speak respectfully of Unitarianism, as we would always of the dead. It had its mission, and it has, in the Providence of God, done great good in our community. But Unitarianism was not, strictly speaking, a religion—could not become a religion; and it is well known, that almost always persons brought up under its influence, desert it as soon as they become seriously impressed, and desirous of leading religious lives. Men never embraced Unitarianism because they were pious, but because they would dispense with being pious. Unitarianism never spoke to the heart, to the soul; never waked any real enthusiasm, or called forth any religious energy of character. It is in its nature *unspiritual*, merely intellectual and material, a sort of baptized atheism. The same causes, at bottom, which produced deism and atheism in France, produced Unitarianism in New-England. If the American mind had been as consequent as the French, as bold to push a doctrine to its last results, and had the Church here been organized as it was in France, and been as oppressive, our Unitarians would have been avowed deists or atheists. We can find no more to feed our piety in the "*Statement of Reasons*," than in the "*Système de la Nature*." Indeed, the author of the latter seems the more pious worshipper of the two, and betrays altogether more of peculiar religious emotion; and reverence is more readily yielded to d'Holbach's Nature than to Norton's Divinity. The one is living, plastic, active; the other is a stern, cold, mechanic, placed on the outside of nature, and troubling himself rarely with its operations; wrapping himself in night and silence, neither seen nor needed by men, and would be unconceived of did he not charitably send us now and then a messenger to inform us that he really is, and no fiction—a piece of information altogether gratuitous, as it serves no useful purpose, in either the economy of nature, or of salvation. With this "*Statement of Reasons*," Unitarianism died, and there are few mourners to go about the streets, albeit there is for it no resurrection.

"The old forms of faith had ceased to satisfy the minds of the generation preceding us. Calvinism

could not be explained on the principles of Locke's philosophy, and the asceticism which puritanism had enjoined could not but be distasteful and offensive to the growing aristocracy of a prosperous country. Men politely educated, sumptuously clad, fond of good eating and drinking, full of hilarity and mirth, feeling in themselves an exuberance of life, and finding the world very well adapted to their tastes, and being, therefore, in no hurry to exchange it for another, were ill prepared to embrace the ascetic doctrines and practices of their stern old fathers, who never suffered their rigid features to relax with a smile, who thought to please God only by marring the beauty of his works, and by trampling under foot the choicest of his blessings. We do not blame them much. These old puritans are a very unpoetic race of beings, and neither so pious nor so ascetic, so ungiven to the flesh withal, as their admirers would fain have us believe, as may be learned by whomsoever will take the trouble to consult our old church records. They were a strong race, and able to do much; but they attempted altogether more than they could do. They undertook to demolish both the flesh and the devil, and to live on the earth as they expected to live in heaven; that is, in surly communion with their own thoughts, and in singing psalms, with no better accompaniment than a jewsharp. Peace to their ashes. They were not without their mission, and have left track on the ages. Perhaps, with less sourness, surliness, less rigidity, and with more of the amiable, the gentle, the attractive, they could not have done their work.

"But the asceticism which our puritan fathers insisted on, can be really practised by a people only while in the wilderness; while poor, exposed to a thousand hardships, and finding earth no resting place, but a weary land, from which any deliverance may be accounted a blessing. In proportion as the wilderness is peopled, the barren waste converted into the fruitful garden, as grow the ornamental shrubs, and blossoms the rose, and delights are multiplied around us, we take more cheerful views of the world, and of life, and seek not to mortify ourselves, but to enjoy. Asceticism must, then, give way in practice, if not in theory. It did give way in practice, and for years all New-England presented the spectacle of a people professing one faith, and living according to another. Some saw this, and being honest, were shocked at it. These became Unitarians. Unitarianism was with us a protest against asceticism, even more than against the absurdity of Calvinism, as contemplated from the point of view of the Lockian philosophy. It was an effort of those who could not live in a perpetual lie, to reconcile their theology and their religion to their philosophy and their mode of living.

"For a time it could do very well; and as long as controversy could be maintained with opposing sects, it could apparently sustain some degree of intellectual life; but no longer. As soon as the orthodox ceased to controvert, threw it back on itself, left it to its own resources, it ceased to live.

Inasmuch as it was a dissent from the popular faith, Unitarianism appealed to freedom of thought and inquiry. It asserted the rights of the individual reason. They who became Unitarians then, were not bound to continue such. They had a right to examine unitarianism, as well as the doctrines opposed to it. Such, again, was its own intrinsic deficiency, its utter inadequacy, as a religion, that the moment its own friends began to investigate it, they found they had outgrown it. They found elements in their nature, it did not and could

not accept, wants it could not and did not meet. They revolted against its materialism, its dryness, coldness, deadness. They fell back on the religious element of their natures, and sought refuge in a more spiritual philosophy. In this state of transition from materialism to spiritualism, from Unitarianism to a modified orthodoxy, if we may be allowed the expression, our Unitarian community now is.

"This revolt against materialism, and this return toward spiritualism, we regard as among the chief glories of our epoch, as a proof that the reign of infidelity is well nigh over, and that we are preparing a religious future. In this point of view, the men among us who represent this movement, and are for the present condemned, in no measured terms, as was to be expected, by both Unitarians and the representatives of the old Trinitarian asceticism, the old Calvinistic spiritualism, are the real benefactors of their age and country; the men, who, instead of abuse and discouragement, deserve honor and coöperation. But we never recognise our redeemers till we have crucified them. We cannot say of a truth, that they are sons of God, till we perceive the darkness which comes over the earth as they leave it."

COMMON SCHOOLS IN NEW ENGLAND.

On their first arrival in America the Puritans looked upon death with more favor than on ignorance, and this feeling passed down from Sire to Son and has not yet ceased to animate many of their descendants. Laws were speedily enacted making it penal for any family "to suffer such barbarism as not to teach their children and servants to read and to know the laws." The district system which is at present established had no legal existence until 1789; many of the towns had only one school and they were therefore divided by the Legislature into districts. Each district forms a body corporate having power to assess money and to transact all business pertaining to the maintenance of the school except the raising of money for the payment of teachers. The same system substantially exists at present in all the New-England States. The chief evil arising from it is the constant tendency to multiply districts in order to save travel, and thus to make them too small to employ proper teachers and to support the school as it should be done. The prominent features of the school system in each of the New-England States are the following:

In Massachusetts the money for the support of schools is derived,—1. from the income of the School Fund; 2. from direct taxation. The Fund was created in 1835 from the unappropriated money received for the sale of lands in Maine and from money due from the United States for military services; it is increased from time to time by adding to it half the proceeds that may arise from the future sales of Maine lands until the fund shall amount to one million dollars, which sum it must never exceed. At the beginning of 1840 the fund amounted to \$437,592. The number of children in the State between four and sixteen years of age is 179,268. The amount raised by direct tax for the support of schools in 1839 was \$477,221. In 1839, 28,635 children and youth were educated in private schools at an expense of \$241,114. In 1837 a Board of Education was organized by the Legislature, composed of the Governor, Lieutenant Governor, and eight gentlemen appointed by the Executive. Their term of office is eight years, with a proviso that one new appointment shall be made annually. Their duties are to prepare and

lay before the Legislature annually an abstract of the school returns received from the towns by the Secretary of the Commonwealth and to make a detailed report of all their doings, with such observations and suggestions for the advancement of education in the State as their judgment and experience may dictate. Four of their reports have already been published.

In 1838 a gentleman at Boston gave into the hands of the Board \$10,000, provided the State would add an equal sum, for the purpose of making an experiment upon normal schools. This was done and \$20,000 were appropriated to the establishment in various parts of the State of schools for teachers. Provisions have also been made by the Board to furnish the several districts in the State with suitable school libraries.

In Connecticut the expense of the schools is defrayed in three ways: 1. From the interest of the School Fund which was created in 1795 by the sale of Lands in Ohio called the Connecticut Reserve. In 1839 this fund amounted to \$2,028,531; the interest of this sum is \$104,900, which is distributed among the districts in proportion to the number of scholars. 2. By half the income of what is called the Town Deposit Fund, the principal of which is \$764,670: a portion of the other half may be appropriated to the same object. In some of the towns there are local funds which produce in all about \$7,000 annually. 3. If the income of the State and local funds are insufficient to defray the expense of the schools, the deficit is made up by a tax. In 1839 \$10,000 were raised in this way. No other condition is attached to the reception of a portion of the fund than that it shall be expended for instruction in schools kept according to law, and it is distributed in proportion to the number of a suitable age to attend the schools. In 1839 no less than 12,000 children in Connecticut were educated in private schools at an expense of \$100,000. A Board of Education, similar in its form and discharging the same general duties, as that in Massachusetts, was organized in Connecticut in 1838. In none other of the New-England States do such Boards exist; it is understood, however, that if successful in their operations in Massachusetts and Connecticut they will speedily be organized in the other States.

In Maine the Common Schools are supported partly from a School Fund and partly by a direct tax. The fund is derived from an annual tax upon banks, which in 1838 amounted to \$149,415, and in many instances from the local funds of the several towns. Those towns are entitled to a share of the fund which make their annual returns to the Secretary of State of the number of persons in the town between four and twenty-one, of the number that attend school and of the amount of money raised by tax or otherwise and expended for the benefit of schools. Besides this each town is required to expend for their maintenance a sum of money not less than 40 cents for each inhabitant the town contains: if any fail, it is liable to a fine not more than four times nor less than twice the amount of the deficiency.

In New-Hampshire the interest of a State Literary Fund of \$64,000, and \$19,000 derived from a tax on banks are appropriated to the support of schools. Beside this, about \$90,000 is annually raised by a direct tax for the same object. The number of children between four and sixteen is about 75,000. The general features of the Common School system are the same as in the other New-England States.

In Vermont liberal reservations in all grants of

land were early made for the encouragement of Common Schools; the towns were also required to raise money for their support. In 1835 the Legislature passed an act imposing a tax upon the Banks in the State and appropriating the money thus received together with the income from "peddlers' licenses," to the creation of a fund for the use of Common Schools; in 1836 the State's portion of the surplus revenue was appropriated to the same object. The number of children in the State between four and eighteen is 106,000, and the number of District Schools 2,300. The School tax in the year 1837 was \$61,803; the sums raised voluntarily by the towns and Districts amounted to \$81,000. The aggregate annual expense for the Schools is about \$292,730.

In Rhode Island in 1838 the Legislature appropriated \$10,000 annually for the support of Public Schools to be divided among the several towns in proportion to the population, provided each town should raise by annual tax double its share. This law has produced a great increase in the number of Districts; there are now about 700 district schools in this State.

The above statements evince the attention paid to Common School education by each of the New-England States. While in none of them are they perfect, they are in all among the proudest and most beneficent of their institutions. Each child within the limits of the Commonwealth may thus acquire the rudiments of education and lay a firm foundation for his personal well-being and for usefulness to the Society and State. The interests of Law, Order and Morality alike demand that they be cherished and supported not only by State Legislation and public bounty, but by an enlightened and efficient public opinion—looking as well to the welfare of individuals as to that of the State.—*New-Yorker*.

Miscellaneous.

From the London Record, June 21.

ONE concomitant of the progress of time is the manifestation of truth; not to all, generally speaking, but to those whose hearts are not hardened by the prejudice generated by corrupt principles and practice. The prejudiced indeed, may remain under the influence of a lie, but the conviction forced on the mind of the more simple-minded leaves the others without excuse.

As it regards individual character, when that character is on the whole upright, this observation holds true. A just man, however much calumniated and repudiated for a time, if he holds forward in the even tenor of his way, *trusting in God*, according to scriptural injunction, will finally be rightly estimated. To such the promise is simple and precise—"He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

And as with individuals, so with communities or classes of men. For a time their name may be cast out as evil, but if on the whole, they are sound in their principles, pure in their motives, and useful in their practice, justice is eventually done them.

These observations, true in the general, have a peculiar force in relation to the professors of Christianity—to the individuals, or communities, the individuals of which have received the very truth of God, not of man, nor from man, but by the Holy Ghost. These men are ever disliked by the world, because their principles condemn the world; and yet, in the long run, the world acknowledges the condemnation to be just, by bear-

ing testimony to the excellency which at first, or in a former age, was hated or persecuted. The world eventually "build the tombs of the prophets, and garnish the sepulchres of the righteous." Apostolic Christianity, that is, true Christianity, was at first "every where spoken against." And in what has originated the constant change of the names of opprobrium applied by nominal to real and spiritual Christians from age to age, but in the fact of the repudiated living down the opprobrium, and taking a place among the worthy or the benefactors of the species? Thus a new name must be found to slander with effect that Holy Thing, which a natural man, according to the constitution of his nature, must hate.

We think time and events are at present bringing very clearly to light who are the true and genuine members of our venerable and apostolic Church.

And first, undeniably, they are not the Tractarians.

When in 1833, Mr. Perceval, Mr. Newman, Mr. Rose, Dr. Pusey, Mr. Froude, Professor Keble, secretly formed their compact for the *regeneration* of the Church of England, who were such sound members of that body, in their own estimation, as themselves? From the tone of their writings, as especially bearing on this point, they were the people, and wisdom must die with them! But in a few short years what do we see? Our Reformers proclaimed to be "a set" with whom a true Catholic would wish to have "nothing to do;"—Bishop Jewel especially singled out as "an irreverent Dissenter;"—the Popish apostacy honored and praised;—and the *Articles*, the very foundation-stones of the edifice of our Church, rendered absolutely of none effect by the Jesuitical reasonings of these fallen men! What may be their pretensions to be good Catholics we stop not at present to inquire. But we ask all men, whether their high pretensions to be sound members of the Church of England, as constituted at the Reformation, have not been for ever dissipated by their own avowed acts and deeds.

At the other end of the line of the Church from these Popish aspirants is the *Liberal* phalanx, of whom such a person as the present Archbishop of Dublin may be considered a specimen or representative.

In this latter class of churchmen there is as much soundness of doctrine as with the Tractarians, but as the latter depart from Scripture and the Church on the side of Popery, so the others fall away from the same standards in the line of *Liberalism*. The Archbishop could see nothing in the visitation of the cholera to call for national humiliation before God, and he rejects the fourth commandment as obligatory on the Christian Church.

Such departures from the letter and spirit of orthodox truth, and consequently from the doctrines and teaching of our Church, are, we say, common among this class of churchmen. The *Quarterly Review* having opened its pages to writers of the Tractarian school, the *Edinburgh* has done the same service to the vindicators of the *Liberal* system: and, as we have at different times remarked, very able papers in opposition to the Tractarian dogmas have been furnished by that periodical. But in this case there is occasion for trite remark, that the opposite to error is not necessarily truth. The Tractarians, in pressing their favorite dogmas, have avowed themselves no true members of our Church, and the *Liberal* party, in bringing this truth home to the understanding and conviction of all reasonable men, at

the same time write down in lines of light the same sentence against themselves. They are no more satisfied with our Church, as reformed and fixed at the period of the glorious Reformation, than the others, and their desire of emancipation from the yoke which its doctrines impose upon them, if not more obvious, is expressed with greater clearness and less circumlocution. As proof of what we say, we give the following extracts from the last number of the *Edinburgh Review*, to which we referred in our last paper.

"We shall probably be met with the question,—What, then, is every one who subscribes the Articles, obliged to agree with the most minute statement contained in them, interpreted in its original and fairest sense? We frankly answer, No. It is impossible that so extensive a document, embracing such a vast number of propositions, varying in importance from the highest principles of religion to mere details of ordinary life, should have remained unaltered for centuries, and yet continue to be in entire harmony with the opinions of men; that the progress of thought and knowledge, the advances made in history, antiquity, criticism, &c., should have left untouched all and each of its many statements. It is an evil very much to be deplored that the Articles, no more than the University statutes, the observance of which is equally enforced upon oath, are not brought in unison with the times."

And again:—

"This is a matter which calls for the most vigorous measures from the rulers and guardians of the Church. They ought to perceive, that the resistance to reasonable modifications of the Articles, accustom men to laxity in their mode of interpreting them; and prevent explanations like that before us from being met with the indignation they deserve. There can be no stronger argument for a revival than this tract (No. 90); for it is plain that no one would have dared to publish it, had it not been felt that there existed in the public mind a sympathy in favor of a more than liberal construction of subscription. Public morality is deeply concerned in the final issue. The Church authorities cannot sit still and be guiltless."

Our readers thus see, and they must see it with deep regret, that this class of men are no more entitled to the character of true Churchmen than the others. The doctrines of the Church of which they are professed members, as deliberately fixed in her "*Articles of religion*," in which we and all her true sons glory, are desired to be waived, or changed to some standard, of what nature no hint is given, and which, in truth, in the present state of men's minds, the world could not furnish. The absurdities in the extracts we have given, we pass over as unworthy of notice. The notion of the doctrines of the everlasting word of God being "*brought into unison with the times*,"—how striking the exhibition it affords of modern Liberalism! But the conclusion at which we aim is undeniable, namely, that these men, as little as the others, understand or appreciate the blessed doctrines of our Church, so clearly and scripturally propounded in her Thirty-nine Articles.

The class in the Church which truly understands, appreciates, and cleaves to them, is that generally known as the Evangelical body. And how is it that they thus view and value them? Because their understanding and belief of the doctrines of Scripture are materially the same as those of our blessed Reformers and martyrs. These were the doctrines which accomplished the glorious Reformation; and these are the doctrines which have now revived our slumbering Church, and which, while they have infused true spiritual life into many myriads of our population, have originated noxious life in the place of worldly slumber, in the minds of multitudes to whom it has not been given to see the Gospel in its simplicity and power, as set forth in the majesty of Divine truth in the word of God, and transcribed in faithful characters in the formularies of our Church.

That it is to Evangelical doctrines that the revival of religion in our Church which we see, is primarily to be attributed, no candid man whom we have met with denies. A well-known Trac-

tarian, a dignitary of the Church, acknowledged the fact to us with his own lips. And is it not altogether reasonable that it should be so? Was it not these doctrines, in the hands of the Reformers, which accomplished the Reformation? Have not the *Tractarians* on the one hand, and the *Liberals* on the other, now avouched that those glorious doctrines, made by our Reformers the foundation of our Reformed Church, are not received by them? Do not the Evangelical body glory in them, and preach them, through good and through bad report? And is it wonderful that similar effects should follow from the same cause? That that which in a former age, through the blessing of God, accomplished the Reformation, should, in a later day, stir up a slumbering Church; and awakening all, should afford an opportunity to all, to choose the way of life, or to prefer, under erroneous teaching, some delusive path of error, and, alas! too frequently, a way of death?

Our limits do not admit of our pursuing the subject further to-day; but we venture to affirm, that who are the true and genuine members of "the Church of England" cannot be much longer concealed; and that, ere long, who they are who are entitled to the honor of faithfulness to their Church, as well as of faithfulness to the word of God, and to God himself, will be proclaimed with a power from which there will be no appeal.

But O! let not this class of men fall from their steadfastness, or permit their principles, their spirit, or their practice, to be deteriorated by the prevailing errors of the day. In the opinion of the most venerable and experienced of their number, there is much occasion for this caution, "Hold that fast which thou hast, that no man take thy crown!"

While the baneful influence of Tractarianism has been widely diffused in our Church, too many of those in *high places* have been silent and supine. Honorable exceptions indeed there have been, and none more so, than that which has from the first been exhibited in the conduct of the Bishop of Chester. Direct, unequivocal, uncompromising, has been that excellent Prelate's condemnation of Tractarian errors. Who can calculate the salutary effects which, through the Divine blessing, have flowed from his example! Among those divines who have thus honorably distinguished themselves, is Dr. Faussett, Margaret Professor of Divinity in that university from whence these pestilent errors have overspread the land. In a lecture in reference to Tract No. 90, lately delivered by Dr. Faussett, from his Professor's chair, of which he had given previous notice, he spoke of the views of subscription therein set forth with strong and just reprehension. The following are the terms in which the Professor closed his lecture:—

On the other hand, should a persevering adherence to Tractarian views of subscription fail to be met by a corresponding vigilance on the part of the Church herself;—should any ill-timed spirit of forbearance or compromise, or indifference silently allow her tests to be rendered null and void by forced and evasive interpretations, till at length it might be plausibly urged that the so-called *caholic* sense was at least one of the senses notoriously recognised by those who imposed subscription, then would our case be hopeless indeed. What could then remain to stem the returning tide of error and corruption, against which, by the good providence of God, our Articles have hitherto been found an insurmountable barrier and defence? Far better would it be to seek for Christian unity in the wide field of Scripture itself, (with what prospect of success we can all readily anticipate,) than continue to affect the mere semblance of unity, by a hollow and delusive subscription to Articles thus become a dead letter and a disgrace. Under such unhappy circumstances, to say that they were utterly devoid of use would be the least of their condemnation. They would be infinitely worse than useless. To the sincerely attached friends of our Reformed and Protestant faith, they would be an afflicting memorial of past blessings and

present degradation; to the clear in intellect and the upright in heart, they would be an object of loathing and disgust; to the weak and wavering a deadly snare, a cloak for hypocrisy, an encouragement to sin."

May our bishops be at length awakened to a sense of the peril to which the truth of God and the souls of men are exposed by Popery within the camp, and exert themselves faithfully, vigorously, consistently, in maintaining in all their integrity, the scriptural doctrines of our Reformed and Protestant Church.—*London Record*.

From "Spiritual Christianity," by Taylor.

MAN, created for happiness, is truly virtuous only so far as he is happy. Virtue may indeed be in a suffering condition; but never is it actually severed from happiness; for it is never cut off from communion with him who is the fountain of joy.

The Apostle, when addressing Christians, as *such*, appeals to their consciousness, and affirms it as a common truth, that "being justified by faith, they have peace with God, through our Lord Jesus Christ; and rejoice in hope of the glory of God." "The love of God," he says, "is shed abroad in our hearts, by the Holy Ghost which is given unto us." He enjoins Christians, as their characteristic duty, to "rejoice always;" and he repeats the injunction, as if to remind them that he had not forgotten the many sources of uneasiness which might disturb their happiness, and which yet, in his view, should not destroy it.

If the Gospel be "glad tidings," can it be strange that it should make those glad who heartily receive it? or would it not be strange if it did not? Are we anxious that our Christianity should be Apostolic? let us then "hear the chief of the Apostles," who affirms that although the object of faith be unseen, yet the Christian, loving his Saviour, and believing in him, "rejoices with joy unspeakable, and full of glory." If to ourselves any such state of mind, or such affections, or any such happiness, be not known, or easily conceived of, our faith itself should be examined anew.

Through the knowledge of the Gospel, and the hearty reception of its promises, we are "made partakers of the Divine nature." But God is "blessed for evermore." Shall we then be drawing near to this nature continually, without a happy consciousness of the felicity we are approaching? Shall we come up to the fountain of light, and receive thence no illumination? Yet the same apostolic word that enjoins us to rejoice, conveys the necessary precaution; and to take up the precaution, forgetting the privilege which it balances, is surely as great an error as to use the privilege, and to forget the precaution. A true belief of the gospel brings with it a belief also of the fact which the gospel attests. The Christian who indeed believes himself to be saved, will recollect from what, and at what cost, and to what end.

Is it true that the Eternal Word was "made flesh, and dwelt among us," and "died for our sins," having been constituted "a curse for us?" Sin then is ruin—immortal ruin; and our condition, if not benefited by that sacrifice, is desperate. But the Saviour, as we learn from his own lips, although given by the Father, to suffer for the sins of the "whole world," yet gave himself for his people individually. On this ground the Apostle speaks of his Lord, as having loved *him* and given himself for *him*."

Why then may not the Christian who has learned to renounce all confidence in himself, as well as in beings like himself, and to trust alone in Him

who is "mighty to save"—why may he not freely rejoice, nay, exult with joy unutterable, in the prospect of a blissful immortality near at hand; seeing that the very condition of this joy is an always proportionate depth of those convictions which render him serious in temper, sedulous in duty, and keenly apprehensive of the divine displeasure.

CHRISTIAN virtue, can be nothing less than a concentrated love, or devotion of the soul to the service of Him to whom we owe, not natural life merely, but spiritual life. Christian morality is an affectionate loyalty to Him, who, besides that he is our rightful sovereign, has acquired every claim to our duty and affection by having exchanged positions with us, when we were "without help," and under condemnation.

Unless we had been guilty and helpless, no such intervention as that which the Christian scheme supposes could have had place. But if the ruin of man, and his recovery by the personal intervention of the divine Saviour be both true, then must it be granted that thenceforward genuine Christian virtue, while it is deepened and chastised by a recollection of the misery whence we have been rescued, is warmed, and receives a boundless impulse from an affection, directed with the distinctness of personal love, toward the Saviour, and who is now become, by every title, the sovereign of the heart.

By the most direct inference, the one motive of affectionate loyalty, and a humble expectation of winning the approval of Him who is supreme in our regards, must be held sufficient to sustain our constancy in any service, which that Sovereign is known to approve, or which we believe will be graciously accepted by Him at our hands. And not only services, but sufferings "for Christ's sake," even to the endurance of fiery trials, and death, have often, from the same motive, been stripped of their terrors.

It is proved, understood,—it is admitted, that our Christianity must have a firm hold of our most sincere convictions—that it must be deeply seated in our affections—that it must command us as an independent power, as a positive authority, superior to secular influence, and as a PRINCIPLE which we may neither modify, nor compromise; but which we must honor by an implicit, yet reasonable homage.

From "The Dial" for July.

GOETHE.

Nemo contra deum nisi deus ipse.

SUCH is the motto prefixed by Goethe to the last books of "Dichtung und Wahrheit" [Fancy and Truth.] These books record the hour of turning tide in his life, the time when he was called on for a choice at the "Parting of the Ways." From these months, which gave the sum of his youth, the crisis of his manhood, date the birth of Egmont, and of Faust too, though the latter was not published so early. They saw the rise and decline of his love for Lili, apparently the truest love he ever knew. That he was not himself dissatisfied with the results to which the decisions of this era led him, we may infer from his choice of a motto, and from the calm beauty with which he has invested the record.

The Parting of the Ways! The way he took led to court-favor, wealth, celebrity, and an independence of celebrity. It led to large performance, and a wonderful economical management of intellect. It led Faust the Seeker from the heights of

his own mind to the trodden ways of the world. There, indeed, he did not lose sight of the mountains, but he never breathed their keen air again.

After this period we find in him rather a wide and deep Wisdom, than the inspirations of Genius. His faith, that all *must* issue well, wants the sweetness of piety, and the God he manifests to us is one of law or necessity, rather than of intelligent love. As this God makes because he must, so Goethe, his instrument, observes and recreates because he must, observing with minutest fidelity the outward exposition of nature, never blinded by a sham, or detained by a fear, he yet makes us feel that he wants insight to her sacred secret. The calmest of writers does not give us repose, because it is too difficult to find his centre. Those flame-like natures, which he undervalues, give us more peace and hope through their restless aspirations, than he with his hearth-enclosed fires of steady fulfilment. For, true as it is, that God is every where, we must not only see him, but see him acknowledged. Through the consciousness of man "shall not Nature interpret God? We wander in diversity, and, with each new turning of the path, long anew to be referred to the One.

Of Goethe, as of other natures, where the intellect is too much developed in proportion to the the moral nature, it is difficult to speak without seeming narrow, blind and impertinent. For such men see all that others *live*, and, if you feel a want of a faculty in them, it is hard to say they have it not, lest next moment they puzzle you by giving some indication of it. Yet they are not, nay *know* not, they only discern. The difference is that between sight and life, prescience and being, wisdom and love. Thus with Goethe. Naturally of a deep mind and shallow heart, he felt the sway of the affections enough to appreciate their working in other men, but never enough to receive their inmost regenerating influence.

How this might have been had he ever once abandoned himself entirely to a sentiment, it is impossible to say. But the education of his youth seconded, rather than balanced his natural tendency. His father was a gentlemanly Martinet; dull, sour, well-informed, and of great ambition as to externals. His influence on the son was wholly artificial. He was always turning his powerful mind from side to side in search of information, for the attainment of what are called accomplishments. The mother was a delightful person in her way; open, genial, playful, full of lively talent, but without earnestness of soul. She was one of those charming, but not noble persons, who take the day and the man as they find them, seeing the best that is there already, but never making the better grow there. His sister, though of graver kind, was social and intellectual, not religious or tender. The mortifying repulse of his early love checked the few pale buds of faith and tenderness that his heart put forth. His friends were friends of the intellect merely;—altogether he seemed led by destiny to the place he was to fill.

Pardon him, World, that he was too worldly. Do not wonder, Heart, that he was so heartless. Believe, Soul, that one so true, as far as he went, must yet be initiated into the deeper mysteries of Soul. Perhaps even now he sees that we must accept limitations, only to transcend them; work in processes, only to detect the organizing power which supercedes them; and that Sphinxes of fifty-five volumes might well be cast into the abyss before the single word that solves them all.

Now when I think of Goethe, I seem to see his

soul, all the variegated plumes of knowledge, artistic form burnt from it by the fires of divine love, wingless, motionless, unable to hide from itself in any subterfuge of labor, saying again and again the simple words which he would never directly say on earth—God beyond Nature—Faith beyond Sight—the Seeker nobler than the Meister.

For this mastery that Goethe prizes seems to consist rather in the skilful use of means than in the clear manifestation of ends. His master, indeed, makes acknowledgment of a divine order, but the temporal uses are always uppermost in the mind of the reader. But of this more at large in reference to his works.

Apart from this want felt in his works, there is a littleness in his aspect as a character. Why waste his time in Weimar court entertainments? His duties as minister were not unworthy of him, though it would have been, perhaps, finer, if he had not spent so large a portion of that prime of intellectual life from five-and-twenty to forty upon them.

But granted that the exercise these gave his faculties, the various lore they brought, and the good they did to the community, made them worth his doing,—why that perpetual dangle after the royal family, why all that verse-making for the albums of serene highnesses, and those pretty poetical entertainments for the young princesses, and that cold setting himself apart from his true peers, the real sovereigns of Weimar, Herder, Wieland, and the others? The excuse must be found in circumstances of his time and temperament, which made the character of man of the world and man of affairs more attractive to him than the children of nature can conceive it to be in the eyes of one who is capable of being a consecrated bard. * * *

LONGEVITY IN RUSSIA EXPLAINED.

A statistical economist, who knows nothing of the internal arrangements of the province, must be sadly puzzled to account for the extraordinary tenacity and vigour of the vital powers, the healthful influence of the climate, and the astonishing greatness of the average duration of life in Bessarabia. The problem is, however, easily solved, when the contrivance of the civic authorities, to increase the numbers within their municipal jurisdiction is understood. A refugee appears and prays to be enrolled as a Mesnechanin: that is, a citizen of the town. He is at first told, "That is not a matter of course, friend; you have no passport, too: but wait awhile, and we will see what can be done for you." The refugee waits until one of the civic community dies, and then he is summoned to appear again before the Red Table, in the magisterial office. Now the business proceeds thus. "What is your name?" Ivan Gritshov. "What age?" "Twenty-five." "Well, young man, attend to what I am going to say; Mitrophan Kalenko died yesterday, aged 50; if you wish to be a citizen, you must take upon yourself his name and age, and then we will allow you to be substituted for him, and give you his certificate and other documents." Ivan Gritshov joyfully consents, and becomes all at once a respectable citizen of a very respectable age. The departed Mitrophan still lives under this metamorphosis on the civic register; and probably, after two or three other renewals of his existence, dies at the patriarchal age of one hundred and fifty. We need, therefore, no longer marvel at the frequent accounts of deaths in Russia, of persons exceeding one hundred years of age.—*German paper.*

"There is no more happiness lost by not being great and rich, as those among whom we live, than by not being dressed and adorned as they who live in China or Japan."

"You do not think yourself imposed upon or talked out of any real happiness, when you are persuaded not to be as vain and ambitious as Alexander; can you think you are imposed upon or drawn from any real good, by being persuaded to be as meek and lowly as the holy Jesus? There is as much sober judgment as sound sense in conforming to the fulness of Christ's humility, as in avoiding the height and extravagance of Alexander's vanity."

"The fall of man consists very much in the fall of the soul into the dominion and power of the body; whose joy, and health, and strength, often causes the slavery, weakness, and infirmity of the soul."—*Law's Treatise on Christian Perfection.*"

Diogenes being asked, in mockery, why philosophers were the followers of rich men, and not rich men of philosophers, replied, "Because the one knew what they had need of, and the other did not."

From "Guesses at Truth."

"You want to double your riches, without gambling or stock jobbing—share it. Whether it be material or intellectual, its rapid increase will amaze you. What would the sun have been, had he folded himself up in darkness? Surely he would have gone out."

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